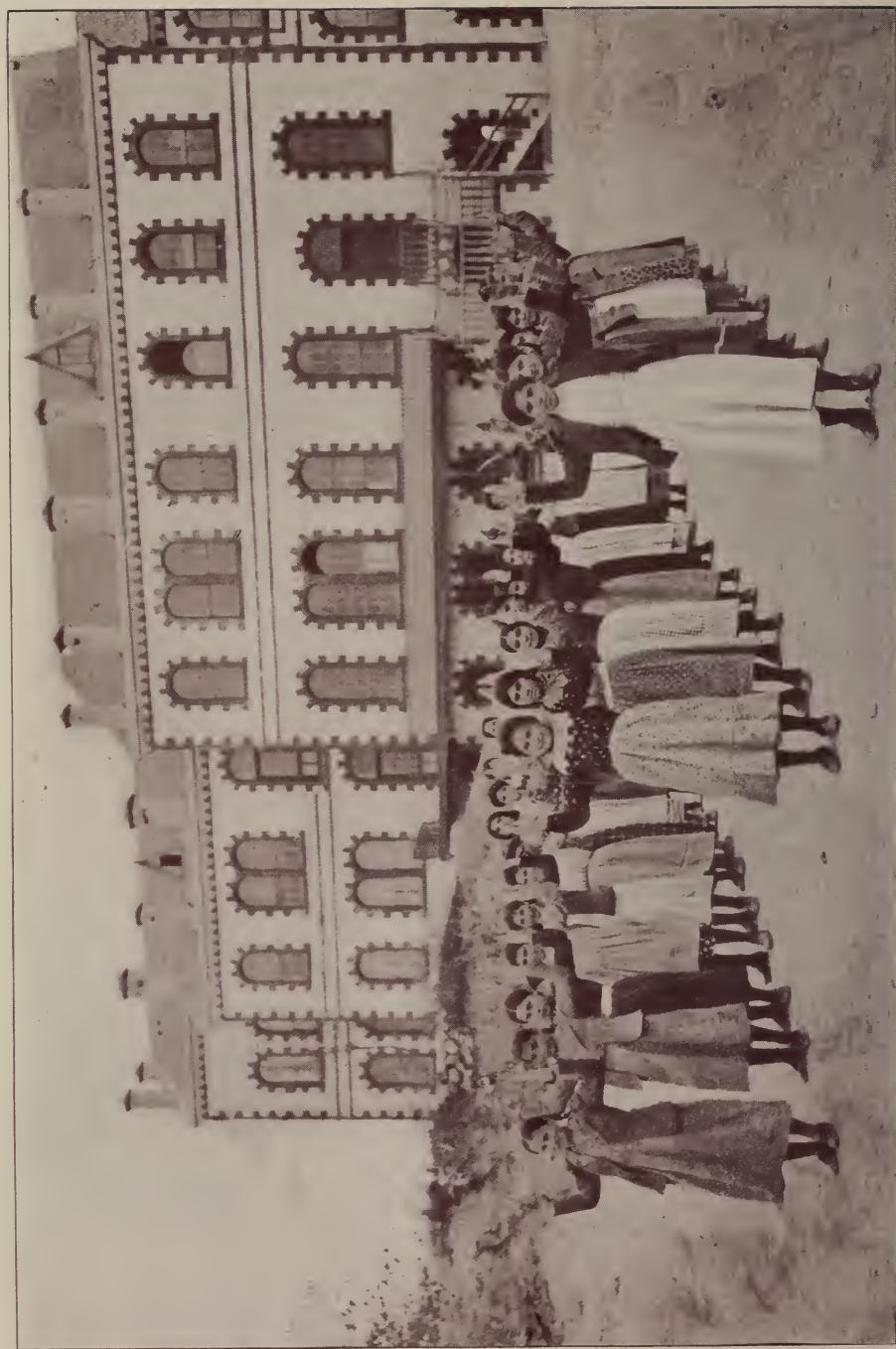


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AINTAB SCHOOLGIRLS—NEW BUILDING. (See page 437.)

Life and Light

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No. 10

The days of late August and early September have been rich in interviews with missionary friends. There has been the twofold gladness of

MISSIONARY welcoming the coming and speeding the parting guest, for PERSONALS. the returning missionary is often gladder to turn her face to the dear familiar field of her work than to seek the needed rest here in this land where many changes sadden the home-coming. We have welcomed Miss Laura Farnham of Adabazar, who has come for her first furlough in America since 1891; Mrs. Etta D. Marden of Constantinople; Miss Ruth M. Bushnell of Erzroom; Mrs. Alice Harding Churchill and her husband of Ahmednagar; Dr. and Mrs. Learned of Kyoto; and Dr. and Mrs. McCord of Durban.

Among other arrivals in this country are Miss Harriet G. Powers of Brousa, who is now with her brother in Germantown, Pa.; and Miss Ethel Jaynes, returning from Marsovan. Miss Ellen M. Blakely, president of Mārash College, reached New York August 3d, and will spend her well-earned furlough with her mother in Laconia, N. H. The Misses Melville of the West Africa Mission are at their home in Toronto, Canada; and Miss Baldwin and her sister, so long associated with our work at Truk, are now in East Orange, N. J., having visited their brother at Brousa, and enjoyed the Edinburgh Conference on their way home.

Mrs. M. L. Gordon of Japan sailed from Seattle, August 30th, in company with Mr. and Mrs. Bennett of Tottori. She will spend the remaining month of her furlough with her daughter, Mrs. Bartlett, in Otaru, before resuming her beautiful kindergarten work in Kyoto. Miss Abbie M. Colby and Miss Mary G. Webb sailed from New York, August 31st, Miss Webb to rejoin her sister at Adana, Central Turkey, and Miss Colby to take up work again in Osaka, returning to Japan by way of Naples.

In connection with the centenary anniversary of the American Board there will be a mass meeting for women under the auspices of the WOMAN'S MEETING IN Woman's Board. This meeting will be held in TREMONT TEMPLE. Tremont Temple, Thursday afternoon, October 13th, at two o'clock. Mrs. Charles H. Daniels will speak upon "The Work of the Woman's Boards of Foreign Missions from the Home Base," Dr. Robert A. Hume, of India, on the subject of "Woman's Work on the Field by an Eyewitness," and there will also be addresses by missionaries from Africa, Turkey, China and other fields. During this meeting there will be a "Service of Intercession," following the plan which was so signally blessed at the Edinburgh Conference.

The echoes of the Northfield Summer School had not died away when plans for the Woman's National Jubilee meetings began to take shape.

FOREIGN MISSIONARY The Central Committee on United Study, augmented CAMPAIGN. by a western committee, of whom Mrs. Edmund A. Osbornson, Berwyn, Ill., is chairman, and Mrs. R. H. Pooley, Evanston, Ill., secretary, promise a rare combination of attractions for these autumn meetings for women. Mrs. Helen Barrett Montgomery, with other representative women, will present the cause of foreign missions in fifteen of the centers of the West.

The first meeting will be held in Minneapolis, October 10-11; followed by others in Seattle, 14-15; Portland, 16-17; San Francisco, 20-21; Denver, 25-26; Omaha, 27-28; Des Moines, 30-31; Kansas City, November 1-2; St. Louis, 3-4; Milwaukee, 7-8; Chicago, 9-10; Indianapolis, 11-12; Cincinnati, 14-15; Cleveland, 16-17; Detroit, 19-20.

The object of this series of meetings is to enlist the attention and interest of thousands of women who cannot be reached through the ordinary methods. It is especially requested that very earnest and constant prayer attend all the plans and work of the committees, that God may be honored, and that his work for oppressed womanhood may be increased; that the spirit of unity among his children be advanced; that Christian women may have a new vision of the greatness of their task; and above all, that all women may pray more earnestly, intelligently and effectually for the coming of the kingdom. Full information in regard to the details of the plan may be obtained by writing to Mrs. Pooley, the Secretary of the Western Committee.

In connection with the fiftieth anniversary at Aintab Seminary, it is interesting to recall the fact that Miss Myra A. Proctor, so long principal of that school, edited the first number of *LIFE AND LIGHT*, then a quarterly.

For the month ending August 18th, the contributions for the regular work were \$4,450.26. This is a gain over the corresponding month of the last year, which we are glad to say more than counterbalances the loss in contributions last month. We have received during the ten months of the fiscal year \$83,123.64 for our regular work. A strong, sustained effort on the part of every Branch will, we hope, bring us to the close of the year with money in hand for the work we are pledged to support.

Miss Irene LaWall Dornblaser sailed from New York, September 6th. After a brief stay in Europe, Miss Dornblaser expects to join the Foo-

A NEW WORKER chow Mission, and will FOR FOOCHOW. probably be associated with Miss Garretson and Miss Ward in the Girls' College at Ponasang. Miss Dornblaser is a graduate of Wittenburg College, Ohio, where she received the degree of M.A. in 1907. She has been a successful teacher for several years, and her work at Hardwick Seminary, Cooperstown, N. Y., was noteworthy because of her strong spiritual influence over her pupils. It is surely a cause for rejoicing that so able a helper is on her way to this field, so long in need of reinforcements.



MISS IRENE LA W. DORNBLASER

The Prayer Calendar for 1911 is now ready, and it is attractive in form and full of information for those who delight to keep in touch with our

PRAYER missionary women in their distant fields. It has a potent CALENDAR. influence, too, to awaken interest when sent as a gift. Please order in season from Miss Hartshorn. Price, 25 cents; 30 cents, postpaid.

Whoever has read the letters of missionaries in regard to the non-Christian people to whom they have gone to tell of Jesus and his love, CONTRASTED and his supreme sacrifice for their salvation, is im- VIEW-POINTS. pressed with the love felt by these educated and refined men and women for those among whom they work. However repulsive they may be in their persons and surroundings, and even more repulsive

in their sin and superstition, yet the attempt to do good creates love. Some one has said that the motive power of missions is "love of Christ rather than love of heathen" (to use that objectionable word in this connection), yet love surely comes for the persons themselves. In contrast to the mental attitude of the Christian missionary, I would quote one who lived among the Japanese for years, married a Japanese woman, was a teacher of Japanese boys, and who has been regarded as an interpreter, from the esthetic point of view, of Japanese life and character.

The *Atlantic Monthly* has been publishing a series of letters of Lafcadio Hearn, edited by Elizabeth Bisland. These letters were written to his friend B. H. Chamberlain in the years of 1893-94. He closes his letters in this way: "The finale of my long correspondence with you on Japanese character is frankly this—I hate and despise the Japanese. I wish to make no more Japanese acquaintances. I shall never again be interested in any Japanese of the educated generation. I shall never even receive any of my former pupils. I simply abominate the Japanese." There is a tremendous difference between the love-awakening power of the esthete and the soul-saver.

G. H. C.

Mrs. Dr. E. K. Alden, now gone to join the choir invisible, when young sang in Dr. Ray Palmer's choir, and often made copies of his hymns from FOREIGN MISSIONS his manuscripts for the use of the choir. Some of his HAD FIRST PLACE. immortal verses were written to be sung at the close of his sermon when her sister was received into the church. She was married by the author of "My Faith Looks Up To Thee," to Dr. Alden, then pastor at Yarmouth, Maine, not remote from Bath, her home. The dwelling she occupied was given at her death to the American Board for the uses of the Madura Mission. An album containing autographs of missionaries and pictures which she treasured will be transferred from 14 West Cedar Street, her late home, to the Congregational House.

J. L. H.

FRIDAY The Friday meetings of the Woman's Board will be resumed MEETINGS. October 7th, at eleven o'clock, in Pilgrim Hall. At this first meeting half the hour will be devoted to the study of the first chapter of the new text-book for United Study, *Western Women in Eastern Lands*.

THE JUBILEE AT AINTAB

BY ISABEL M. BLAKE

(See frontispiece)

THE fiftieth anniversary of Aintab Seminary has just passed, and we want to ask you to rejoice with us in the happy occasion. For over a year preparations have been in progress. At one time the plan was to have the celebration last year at the close of school, but owing to the expected return of Miss Foreman, the work necessary to complete the preparations, and some other conditions, it was decided to hold the anniversary services at the close of the fiftieth year, in 1910, rather than at its opening in 1909. As the event proved, this was a happy decision, because the massacre of the spring of 1909 made such a celebration an impossibility.

In again taking up the work of preparation the following fall, there was a feeling of discouragement and doubt as to whether we should attempt to celebrate the anniversary at all. It seems to me that no one in America can realize the almost paralyzing depression which had settled over the whole Armenian community. The unsettled political condition, resulting in business stagnation and general unrest; the prospect of a winter of unprecedented poverty; and harder to bear than all, the sorrow and the sense of bitter loss, heaviest in the Protestant community, which had lost so many of its most loved and trusted leaders, produced a depression from which it was hard to rally. How, by the power of God, the people did rally; how nobly and how soon, and in what practical ways they showed their reviving courage, would be worth telling. "But that is another story."

Our Armenian and American Board of Managers, and the executive committee of alumnae, discussed the matter thoroughly, however, and decided unanimously to go on with the affair. I wish here to express our earnest appreciation of the work of the executive committee. They were all earnest, wide-awake, enthusiastic and capable women, and they spared no pains to make the occasion a success. With such a body of women to depend upon, less than success would have been impossible.

We felt ourselves very fortunate also in having Miss Foreman join our forces in November, and it was a bitter disappointment that she was obliged to leave, to look after the Oorfa work in May, just when it was hardest for the work to lose its head. We were, however, very grateful

that she was able to return a few days before the opening services, so that she could help and direct in some of the final preparations and, above all, make everybody happy by her cordial presence.

If the preparations meant hard work, the downright good time the returning graduates had well repaid it all. The delegates coming from outside towns and villages, more than thirty in number, were entertained for three days at the school, and they enjoyed themselves like a company



MISS LUCILE FOREMAN

of schoolgirls. Miss Foreman and Miss Norton gave them a cordial welcome at the house, and spared no pains to give them a good time. I was living at the hospital when they came, having given up my room in the school to annual meeting guests, and when I came over one day to say "Khosh gelding" (You are welcome), Miss Norton met me at the door with such a look of comic dismay on her face. "Over thirty have come, and over half of them have brought babies, and they all cry in a different key," she said. However, babies and all were heartily welcomed, and made to enjoy themselves. It was a sight that did one's heart good to see

careworn women wandering arm in arm around the yard, like care-free girls.

There were many guests from other towns and cities who, not being delegates, were not entertained at the school, and these with the city alumnae and delegates, made an assembly of about two hundred at the alumnae meeting on Monday afternoon. These all sat together in one corner of the church on Tuesday morning, and each wore a little bow of blue ribbon as an alumna's badge. At the alumnae meeting, some city alumnae were

present who had never come since Mrs. Merrill started the association, three years and a half ago. Among them was a middle-aged woman who, though a Protestant girl, had married years ago into a very conservative Gregorian family. She had never been allowed to attend a Protestant church, to revisit the school, or to come to any of its public functions. Her old friends were very glad to see her, and though she was a little reserved, I think it was for her a never-to-be-forgotten occasion.

The service on Tuesday morning was full of inspiration. There were two papers, one on the history of the school, and one on the service of the alumnae to the community, both of which showed great thoughtfulness



KURDISH MOSLEMS—AINTAB FIELD

and ability, by Miss Flora Bezzian and Miss Annitza Terzian, both teachers in the school for over eleven years. A paper on the aims and ideals of the school, by Miss Foreman, showed great enthusiasm and a wide spiritual outlook. The address of the day on the progress of education in Turkey during the last fifty years, by Prof. Jesse Mattosian, of Central Turkey College, will not be soon forgotten by those who heard it. It was packed with information, but more than this, it was full of a spirit of courage, of the best ambition, of reaching out for the good of

Turkey, that deeply influenced the whole audience. I was full of deep joy as I looked into the faces of our girls, so eager, so responsive, and thought of the effect that the words he was speaking might have on their lives, when he told them that the future, not only of the Armenian race, but of the women of all Turkey was theirs to mould, and it was for them to give to Turkish, Kurdish and Arab women the advantages Armenian girls enjoy, and to be the leaders to a higher life. The diplomas were then given to the graduating class of sixteen girls, and they were briefly addressed by Prof. Hovhannes Krikorian, of Constantinople, who urged them to continue their education after they left school, and to form the habit of independent thought, so that they may become worthy leaders. There was also a prayer by one of the pastors, organ music by Mrs. Goodsell and Miss Levonian, and several anthems by a picked choir of alumnae. We had been working on the vocal music for six months, and the result was some really well-rendered music, of which Armenian girls are capable, if they try.

A social for the alumnae and their husbands and friends at the school on Tuesday afternoon, and a picnic on Thursday completed the anniversary exercises. These two seemed to be thoroughly enjoyed.

The alumnae had gathered a sum of about fifty liras,—that is, over two hundred dollars,—which they presented to the school on this occasion. It may be used for some present need, or it may be put at interest as the nucleus of a fund. This will be decided at the regular alumnae meeting in January. We thank God for such a body of loyal alumnae to uphold the honor of the school and the cause of Christ in Turkey.

THREE EARLY MISSIONARIES OF THE WOMAN'S BOARD OF MISSIONS

BY SUSAN HAYES WARD

AMONG the first missionaries of our Woman's Board were three young women, sent, before its opening year had closed, to Turkey; the Misses Charlotte E. and Mary A. C. Ely of Bitlis, who sailed July 11, 1868; and Miss Ursula E. Clark (Mrs. George D. Marsh, now of Philipopolis), who sailed in October. The Misses Ely were Mt. Holyoke graduates. They taught for a year or two and then went abroad to continue the study of music, French and German. But they had imbibed an

interest in missions from their mother, who died while they were still children. She herself had wished when a young English girl of twenty to go as a missionary, but it was thought impracticable, and she married an American clergyman, who brought her to Philadelphia, and died soon after the birth of the second daughter. On their voyage home from Europe the sisters fell in with Mr. and Mrs. Knapp, of Bitlis, and being interested because they were missionaries talked much with them.

Mrs. Knapp said: "We are going now to America on a furlough, and we want to get a teacher."

Miss Charlotte replied: "We are of a Mt. Holyoke class that numbers sixty-five. I can find a teacher. I am sure I can."



MISS ELY STARTING ON A TOUR

Each of the sisters felt interested in this search for a teacher, and Miss Mary says that her call to missionary work came first to her then on the steamboat while talking with Mrs. Knapp. "Why don't you go?" came the question to herself, and she answered, "Oh no, I am not fitted to be a missionary."

But the question haunted her for more than a year, and at length Mr. and Mrs. Knapp paid them a visit. The teacher had not been found, and when the sisters were alone together the elder said, with great trepidation: "I am going to Turkey; are you willing?" and the younger replied: "I am willing, and will go with you."

But there were lions in the way. Their relatives questioned whether

they were strong enough. However, neither was really ill, and no other teacher offered. Then word came that the Board could send out but one to that field, and the sisters, who had a small private income, offered to bear half of the expense of their support, thinking thus to spend the income inherited from their mother as she would have wished. Their kinsfolks would not oppose, though they did not encourage, their decision, but after the step had been taken they helped in all possible ways.

Two years later their brother sent for their use the best grand piano he could obtain at the Steinway warehouse, and the story of its transportation from Trebizond to Bitlis, by porters and by ox-cart, shows the estimation in which the sisters were already held in their new home. When the porters gave out, too weary to carry the burden a step further along the mountain path, the man in charge, who had slept on the box every night of its journey, for fear it might be stolen, bade them rest awhile and eat; but he himself went aside and prayed for help. Soon a party of pilgrims, bound for Jerusalem, drew near, and he appealed to them. "This is a very wonderful machine," said he, "and it is going to a very wonderful woman; will you not give us a lift?"

They gave the desired aid until the porters had regained strength and courage to resume their load. Since 1870 this piano has done good missionary service, and thanks to the equable climate, it has kept in tune.

It was forty-two years ago that the Misses Ely began their work in a single room in the pastor's house. Two years later a small schoolhouse was put up for them, in which they lived and taught. They had eight boarders when they opened this house, and no day scholars. School-girls would not then have been allowed to go through the streets. Few parents thought it worth while for children to learn to read, and they were afraid of the missionaries. It was reported that they ate children. Once a group of women entered the house, and one took the rocking chair, sitting on the edge of the seat. Another said: "Do not sit in that chair. It will make you a Protestant."

Great changes have taken place in Bitlis during these years. The missionaries have not only taught the people Christian truth and secular knowledge, but they have done much to make their home life comfortable. A missionary brought the first pane of glass to the city, and the people said: "This is useless. It cannot keep out the cold. We can see right through it." Missionaries brought the first stove, the first sewing machine, and vegetables, such as potatoes and peas, have been introduced by them. The Misses Ely assure us that they have excellent food and

the best of bread. Their chief work has been done in the school, though that has not absorbed all their energies, for Miss Charlotte has cultivated church music, and has taught five young men to play the organ in church. Their small school building has been enlarged three times, and their eight boarders have multiplied to forty, with nearly as many day scholars. They were mercifully spared witnessing the massacres of 1894, both being absent at the time; but they have cared for many girls, then orphaned, of whom a large number have grown up and are now married; but twenty are still housed in their school dormitories and five



CIRCASSIAN VILLAGE, NEAR BITLIS

native helpers are employed in the school. Nearly forty girls have been graduated, but few of them are now teaching, for, owing to the massacres, many former pupils have fled the country, sixty families from Bitlis being now in Fresno, Cal. Thus the influence for good put forth by the Misses Ely in Turkey is reaching and blessing the furthest border of our land, and the influence of their Christian mother, who taught her two little girls, before they were twelve years old, to work and make sacrifices for the conversion of the world, has led them to spend more than forty years in devoted missionary service.

Mrs. Marsh's missionary work has been more varied. A clergyman's daughter, she graduated from Mt. Holyoke in 1864, and taught for three years. Then she chanced ("Eternal God that chance did guide") to fall in with Mrs. Joseph K. Greene, of Constantinople, who, like most missionaries on furlough, was searching for good missionary timber. She tells us that Mrs. Greene "set before her the great needs of Brousa and the delights of work in the Turkish tongue," and, as she expected to make teaching her life work, she responded to the call, and went to Brousa, where Mrs. Schneider had started a day school. This she took from Mrs. Schneider's hands, and opened the boarding school there. For more than five years she carried on this work, and then removed to a station in the neighborhood of Smyrna, and in less than a year was married to the Rev. George D. Marsh, who just at that time was transferred from Monastir, Macedonia, to Eski Zaghra, Bulgaria. In this station were two other missionary families, Mr. and Mrs. Bond and Mr. and Mrs. Page. All went well for a while, but in less than three years, during the Bulgarian and Turkish struggle, Mr. and Mrs. Page having gone to America, the two remaining families passed through a week of terrible experiences, and were obliged to flee for their lives. The city was sacked by the Turks and burned, and they escaped only through the protection of Turkish friends.

Mr. and Mrs. Marsh, with a child of two years and a babe in arms, first fled to Mr. Bond's house in the Turkish quarter, and when the attacking party drew nearer they all ran to the next yard, belonging to Turkish neighbors, whom they had hidden when Russian soldiers were attacking the city. These friends gladly cared for them, and three times saved the lives of Mr. Bond and Dr. Marsh. Here they remained safe till morning. In the evening the most important Christian quarter of the city was fired, and burned fiercely all night. The next morning they were sent for by a leading pasha of the city, who took them in charge, hurrying their departure, and his own, from the city. With Mrs. Marsh, baby and saddlebags, on horseback, Dr. Marsh on foot, and Mr. and Mrs. Bond and the children in a carriage, and a number of dependents under their protection, they were urged on their way to the railway station, some eight hours distant.

There were nearly two thousand in that fleeing company, most of them in ox-wagons, but many mounted on donkeys, horses, oxen and even cows, and as many more on foot. They "rode out of the city between smoking" heaps of ruins, over dead bodies of men and women, and the debris of all

the rifled shops." Three days and two nights passed before the company reached the station, and all they could take as provision for seventeen souls was a small can of crackers and two cans of condensed milk. Their greatest suffering during the time was from thirst; but kindly Turkish women shared their store with the children. At night Mrs. Marsh and her two little ones slept on a rubber blanket under the wagon, while her husband and Mr. Bond watched. The first two nights it was light as day from the burning city. The second night Dr. Marsh was seized and his hands bound by Turkish soldiers, and they were dragging him off to be hanged, when their good friend, the pasha, interfered and rescued him. A night, a day, and still another night passed before



The Protestant Church

SCENE IN PHILIPPOLIS

passage was engaged and they were safe on a train of forty-nine cars, filled with Bulgarian women and children, whom the Turks had gathered from villages burned, killing their husbands and every boy over seven years old. The poor creatures were piled in like sheep.

It was August 1st when the attack on the city began, and August 8th Mrs. Marsh wrote from Constantinople: "Thank God, we are all here safe! All our earthly possessions were easily carried in one small carpet bag and a pair of saddle bags. . . . Oh, the bliss of being safe and the children clean and satisfied!"

It was six months before the Marsh household so far recovered from the illnesses that followed this exposure and strain, as to resume work.

They then returned to Bulgaria, and have been stationed in Philippopolis since the autumn of 1878.

Aside from her duties as home-maker, which have made her a home missionary for many worn-out Christian workers whom she has housed, cared for and restored to health, her special missionary work has developed in various lines.

Since Miss Stone returned to America the charge of the Bible Woman's work has been shared by Mrs. Marsh and Mrs. Haskell. The former has also done a good deal of touring, and has superintended the teachers of girl's schools; but that work is decreasing, because parochial schools are being given up and children are more generally sent to the national schools. For many years she has had charge of Protestant Sunday schools all over the Philippopolis field, during which time they have increased in number from eight to twenty-two. Under Mrs. Bond, who had received some medical training, she began a little medical work for Turkish women, who are afraid of doctors. Serious cases she finds a competent doctor for, but she has had constantly increasing medical work for women and children. Of late years she has also had charge of the Loyal Temperance Legion, organizing branches, and is officially connected with the Maternal Association, distributing literature to mothers and leading their meetings.

Three years ago Dr. and Mrs. Marsh spent six months most profitably in supplying food, garden seeds, and other necessities for livelihood, through funds supplied from America and England, to many thousands of refugees, Bulgarian and Turkish, who had been allowed to return to their ruined homes on the border lands of the two countries. This was a blessed work, and it gave them added prestige with the Bulgarian government.

Add to this list of work the multiform duties of wife and mother, and who could deny that this busy woman has "filled up life with usefulness?"

BIBLES IN CHINA.—One thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed with a personal letter from the members of the International Christian Association of Postal, Telephone and Telegraph Clerks. The books were distributed through the British and Foreign Bible Society, which paid one half of the cost of the gift.—*Mission Field*.

TWO MISSIONARY ASSOCIATES

MISS HARRIET C. SEYMOUR
MISS CAROLINE E. BUSH

BY MRS. A. E. ABBE

THESE two names are inseparably united in the minds of all lovers of mission work, for their service together is longer than that of any two women—not sisters—who have worked in Turkey; and they have toured together more than any others. They were united by unusually strong bonds of mutual attraction. Miss Bush says: "Miss Seymour and I perfectly complemented each other in our natures, she being calm,



MISS SEYMOUR AND MISS BUSH

peaceful and modest in spirit, and I being intense, impulsive and aggressive. We prayed together, traveled together, read together and worked as one."

Both were children of Christian parents. Miss Bush's father was a minister, and for many years one of the district secretaries of the American Board. Her mother was a most spiritually minded woman, who consecrated her child to be a missionary, often talking and praying with her on the subject. This influence remained powerful, though death removed the mother when her child was only eleven years old.

In their young days there were many opportunities for acquaintance. For a time they lived in neighboring towns in Michigan, and often met. Later they both lived in Rochester, N. Y., which was Miss Seymour's birthplace, and formed a deep and lasting friendship. Both received

their education at the Rochester Female Seminary, and although not students at the same time, they yet had common interests and memories. Miss Seymour was the older by sixteen years, but was commissioned by the Board only three years before Miss Bush.

Each one helped the other to her future field in mission lands. Miss Bush tells of their decision to undertake the work in these words: "After years of friendship between Miss Seymour and myself, my father one day asked me if I knew two young ladies in Rochester who might do for teachers in the girls' school in Harpoot. I immediately suggested Miss Seymour and another very lovely lady. 'Capital,' he said, 'invite them to supper on such a night to meet Dr. Clark, the senior secretary of our Board.' I invited them, and Dr. Clark set before them the sore needs of Harpoot. Miss Seymour listened, and finally exclaimed, 'You do not mean me, Dr. Clark?' 'Yes,' he replied, 'if God calls you.' In three weeks' time she was on her way. I remember, once before her departure, our walking together with my father toward the railway station. We were talking about her leaving, and all it meant, when she said to my father, 'I wish your daughter could go with me.' 'She is too young yet,' he replied. For three years we corresponded, and my desire to go and work with her kept growing, until in every prayer I made I asked the Lord to accept me to be a missionary somewhere. Finally one day, when writing to Miss Seymour, I impetuously wrote, 'Cannot you and Miss Warfield put your heads together and think you need a third teacher in Harpoot, and ask for me?' That letter arrived at Harpoot just as her associate, Miss Warfield, passed on to a higher service in Heaven. When the news reached me on a bright Sunday morning, just as I was entering church, I said to myself, 'I am in Harpoot now,' so sure was I of my answer to my prayers. My father gave a loving consent, for, with her dying breath, my mother had said to him, 'Remember that Caro is to be a missionary.' So he only said, 'Yes, my child, I expected it.'"

Miss Seymour began her work in 1867, full of love and joy at the thought of being a missionary. She said: "My best Friend is going with me, and I have learned that 'His presence makes my day,' and when he abides with me no circumstance can make me unhappy." She meant this work to be her life work, and wished for long life that it might all be devoted to this service.

For nearly three years she and Miss Warfield taught in Harpoot Seminary. Then Miss Bush joined her, and for ten years more they taught in this school. After that time they toured together in the interior of

Turkey. Sometimes they were accompanied by Mr. Browne and Dr. Barnum; again they went together with neither missionary. Always their faithful Asdoor accompanied them, "hostler, cook and housemaid all in one," and their two large, strong and obedient horses.

In six months of one year they traveled about nine hundred miles, called on one thousand families, visited forty-one out-stations and held eighty meetings with women. Six different languages were spoken in their parish, which Miss Bush describes as containing homes of wealth and refinement, and poverty-stricken huts whose only warmth on a bitter wintry day comes from a fire built in an excavation in the earth floor under a hole in the roof where the smoke obtains exit.

Miss Seymour's ministration was given throughout to the Harpoot field. In Miss Bush's service one year was given to the girls' school in Marsovan, from which an urgent call came to her while on a much needed rest in America. Death had broken into the teaching force, and the new ones going out had not acquired the language, so Miss Bush, with her wise and loving heart, became the head of the school. One year also was spent by her at Van in work for women.

November of 1895 brought the terrible experience of the Armenian massacre—that time of personal peril and also of great responsibility, in which the loss of all earthly possessions seemed a small thing, if so be they might protect, comfort and help the stricken people.

Miss Seymour had her hands more than full with relief work. It was her custom to go each morning, as soon as breakfast was over, to a house taken for the purpose, where she found the room packed with women and girls, who had brought back garments taken the day before, waiting for their pay and more work. Miss Seymour would read a brief portion of the Scriptures, speak a few words of comfort, and pray with them before giving out the work. She always had great influence over all with whom she had anything to do. Her temper was superlatively calm and cheerful. Miss Bush, after coming from her Bible class at the college, joined her for the rest of the day in relief work, which required so much wisdom, to avoid on the one hand severity and on the other too large mercifulness.

After the massacre Miss Seymour's time was all taken with caring for the sufferers and the management of industrial help for these dependent people. Miss Bush continued her touring, sadly missing on these expeditions her loved companion of former years.

Dear to Miss Bush's heart was work for Moslems. In a leaflet entitled,

"The Opening Door to Moslem Homes," she says: "It is supposed that we are at work for the nominally Christian population, and so we are; but in the course of a widespread acquaintance we meet many Moslems, and learn to know, respect and love the best." "Slowly our Lord has led me to turn towards these Moslem homes. With what hope? First, to comfort the poor women shut up in harems; second, to teach them truths common to their religion and ours. Never has anyone refused me an entrance to her house."

Patiently and lovingly she lived her Christianity before them, and with God's help won a hearing from men as well as women for the truths of the gospel. In many a village, Moslems who had met her once sought her out on other visits. In every house she would read some passage of the Scriptures, and would often offer prayer, to which they gave reverent attention. Who can foretell the harvest of this loving seed-sowing?

Miss Seymour gave God devoted service in Turkey during thirty-seven years, teaching, touring and relieving the destitute. Only once in all that time did she come home for a year of rest.

At her departure from her loved work, in 1904, Mrs. Barnum, who had been associated with her from the first, said: "She is much beloved by rich and poor, old and young. She has been a blessing to multitudes."

When Miss Bush returned to this country in 1908, these words were written of her: "Miss Bush, after thirty-eight years of heroic, faithful service among the villages and churches of the Harpoot field, has been compelled to resign her active service and return to the home land. It was hard for the Harpoot circle to part with one so dear to them, and harder yet for Miss Bush to lay down her successful work and to leave her beloved associates; but in her daily prayers and loving gifts she is bound to them still."

Both are now in this country with loving relatives. By their words they are stimulating those about them to missionary zeal, though their thoughts turn constantly to the country where they labored so long and so devotedly.

IDOLS DISPLACED.—A peculiar state of affairs prevails in one of the islands of the Inland Sea of Japan. There is a large Buddhist temple there, but the people of the island have given the use of it to a Christian missionary to hold services and for an evangelist's home. The idols are stored in a back room, where an attendant burns incense before them every day, and the rest of the building is used for Christian worship.

BARCELONA, THE NEW HOME OF OUR SCHOOL IN SPAIN

BY KATE G. LAMSON

SINCE our May issue reported the decision of the Board to remove its school from Madrid to some other city in Spain, much history has been made. From the first the strongest arguments seemed to be in favor of Barcelona as the new location, but the question was too far-reaching in scope, too serious in character, to be decided without thorough investigation. Accordingly, our Directora, Miss Webb, and her close associate, Miss Morrison, accompanied by Mr. Gulick, visited Barcelona to make



PALACE OF JUSTICE, BARCELONA

a careful study of conditions and possibilities. The impressions previously formed were confirmed. To the knowledge that Barcelona is the largest city of Spain, the center of the province which in all that country stands foremost for progress in social, educational and industrial lines, was added the certainty of a place and a welcome for a work such as we had to bring there. The representatives of Protestant Christian work already established there were found to be eager for our coming and of the opinion that they would be aided by it.

The place which our school will fill has been untouched by any existing enterprise, and that entire district in Spain has been previously

hardly reached by our work. The geographical position of Barcelona, far in the northeast of Spain, makes it seem at first thought remote from the sections of the country from which most of our pupils have come, but railroad communication with Zaragoza, Pradejon, Logroño, Tauste, San Sebastian, Bilbao and Santander, the stations of American Board work, is quite as direct as at Madrid, while from the southern provinces the sea routes offer easy and economical means of access.

A serious difficulty was at once revealed by the search for suitable quarters in which to house the school. It was found that every desirable house of size is occupied by convents or monasteries, the French religious associations, expelled from France, having gone into Barcelona in great numbers. A long and weary quest in all parts of the city yielded no result, until at the end of a discouraging week light began to dawn. In a desirable quarter of the city, easily accessible from the business center, yet sufficiently remote from the port to escape the mists, four small houses were found in one enclosure at a rental less than that which has been paid in Madrid for two houses and the use of class rooms in the building owned by the Corporation of the International Institute. All are the property of a Spanish gentleman of broad interests and progressive mind, who is anxious to see the cause of education in Spain advanced. This gentleman showed a very genuine desire to have his property occupied by the school, and readily offered to make such changes in the houses as seemed desirable. Thus was a home provided for the work when the outlook was least encouraging.

This decision once made, the hard task of sundering ties that bound both workers and work to Madrid lay just ahead. The sorrow with which the announcement of the intended removal was received by Spanish friends in Madrid, the parents and guardians of pupils resident in that city, and the pupils themselves, bore powerful testimony to the large place the school has made for itself there. For this the honor is wholly due to the ladies of the Faculty whose wisdom, efficiency and self-sacrificing labors have brought about such gratifying results.

The summer vacation days which should have been filled with well-earned rest for our staff have been given to the exacting demands of moving, and at last we hear of them established at Barcelona, awaiting the completion of one house which is still in process of building, while occupying the other three and preparing them for the purposes of the school. Mr. Gulick followed them later and will make his home with the school.

A timely gift for new furnishings and equipment has made it possible to

replace that which was too much worn to bear removal and to supply many needs which will enable the school to present an attractive front in its new environment. The number of new friends is increasing daily. Miss Morrison writes: "We have certainly ample cause to be encouraged by the unexpected interest taken by the Barcelona people. A good deal of entirely unsolicited advertising is being done for us by people we have not known before." The owner of the property and his wife are showing very practical interest by calling the attention of their friends to the school, and the Protestant Christian workers resident in Barcelona are actively engaged in the same way. Applications from new pupils are being received, a large proportion of the boarding department goes with the school to its new home, and we can but hope that at the opening, October 1st, we shall see that instead of turning away from any need of the girls of Spain, we have put ourselves in a position to give them the advantages of Christian education as never before.

The general unrest which has been apparent throughout the north of Spain, and especially on the eastern and northern coasts, assumed form and substance first at Barcelona. The story of uprising, violence, and destruction of property is known by all. The question naturally arises whether such an atmosphere makes a good environment for a work like the one we are now establishing there. The answer comes from several members of our Faculty who have made careful study of the relation of these conditions to our work. They report that the opposition of the Spanish people has been directed against the convents and monasteries which have over-run



PUPILS IN THE SCHOOL

this section of Spain. In many of them business enterprises are freely conducted without the payment of taxes, thereby placing them at great advantage over all competitors, and in the popular mind non-industrial convents have suffered with the others. The buildings destroyed were those so occupied, but this was never done until due notice had been given the inmates, whose lives and personal property were protected in every way. No sign of violence against any Protestant work has been seen.

Right here among this stirring, aggressive people is the need of the best in education, built up on a foundation of a pure Christianity and permeated by its spirit. The present conflict between Church and State seems to promise a day of freedom of thought and action in Spain the dawn of which will make possible many things. We may now hope to take an open stand, where heretofore great caution has been necessary. That which as a missionary Board we have to offer may be accepted in Barcelona as it would not be elsewhere in Spain. As Abraham of old was sent out from the home of his choice and his occupancy "whither he knew not" but, in the providence of God, to do a great work for the human race, may it not be that our Board has been led to the place where a comprehensive and far-reaching influence can best be exerted, and the evangelization of the womanhood of Spain be accomplished as could not have been done from Madrid.

MISSIONARY LETTERS

CENTRAL TURKEY

Miss Borel writes from Adana:—

Besides my usual work my own industrial department consumes much time and strength. We have given the afternoons to needlework, mostly embroidery, with the view of having the girls learn and earn something that might enable them to make their living sometime. I wish you could see the twenty-five Russian blouses for boys and girls that I am going to send to Switzerland. The effective white Marash embroidery on pink, blue, red and green material made in this country gives the garments a look that is not common. We are, however, convinced that we would better return to our former way, and teach the girls plain sewing, for which there is an urgent need, and of which they know too little. They can learn these fancy embroideries afterward. We are simply appalled by the difficulty, nay impossibility, to get any sewing done properly. From among those thousands of destitute women we cannot find one who can do anything without being trained. Besides this they are shiftless, incapable and un-

willing, and have a false pride, which makes them fear being looked down upon if they work outside their miserable, wretched homes. These are some of the difficulties with which we have to contend, and they make me realize what a needed work it is to train the girls who come to us. The mental training that will make them look at work in the right way is the only hope for this poor Adana people.

Uplifting influences have never been so needed here as now. Adana is more than ever a cosmopolitan city. The crowds of foreigners and native people from outside are increasing daily, but it is mostly an unprincipled mass of people, judging by the general appearance. Mr. Chambers, who knows better than almost anyone the condition of the Armenians, mourns over the fact that the catastrophe of last year has brought on a terrible moral decline. Indeed, many a time at the station, or at large gatherings of people, I have looked with horror, not to say terror, at the brutish faces around me. God's grace alone gives me courage to live out here. To be sure, most of our intercourse, outside of the school, is with noble souls, that give themselves for the uplifting of those around them, and it encourages me to go on and do my little share in this great work.

The wards at the hospital have been turned night after night into prayer-meeting rooms. Through the work of a young pastor, who has shown a wonderful spirit all through the past year, a great many young men have been converted in these meetings, which have been held at the hospital for lack of a more suitable building. Meetings for women are also being held in the Gregorian church weekly, and they show an awakening to spiritual needs that makes one rejoice. Oh! it is what these people most need, to save them from their wretched condition.

Miss Martha E. Price writes from Inanda, South Africa:—

I think you will like to hear how we are getting on in Miss Phelps' absence. We try to divide her duties among us; Miss Cook, perhaps, has the larger share because she has been working as her right hand helper so long, and knows how to plan about the work, and keep all the wheels running without friction, or with as little as may be. I feared she was not strong enough for so much care, but so far she is keeping well; she says it is the Lord who is giving her strength for this time of need.

Miss Pixley acts as treasurer, receiving the grants and fees, ordering and paying for the supplies, receiving also the applications for entrance to the school. She continues in charge of the dispensary, and this part of her work is very helpful. She has class work, too; it is wonderful how much she accomplishes in her state of health.

I am leaving the primaries mostly in Miss Ireland's care, and that of the

native teacher. I take their morning prayers, however, that I may keep somewhat in touch with them. My classes in Edwards Hall take a good deal of my time. I help also in keeping the accounts, and prepare the government reports, and answer any general letters.

Mrs. Edwards' chronic cough, caused by a weak heart, is often very exhausting to her, and her eyesight continues to fail, but she still conducts morning prayers in Edwards Hall, and has a Bible lesson.

Miss Cork was here as a helper all last year, but Miss Phelps and she herself felt that she was not strong enough physically for the work, and Miss Garlick from Johannesburg was secured to take her place. Miss Cork did not succeed in finding a situation, and so was asked to make us a visit. Mrs. Edwards has given her dictation classes to her, and she also looks after our Stanwood Cottage housekeeping. So you see we are very well provided for, and need not overwork.

Another help I appreciate very much,—very unexpectedly we have with us this term my good native helper of former years, Nomakopi Ngidi. She is one whose record makes us thank God and take courage. She came to us many years ago from a heathen kraal. Later she became my helper, and for years did faithful work among the kraal girls; she understood them well, having been one herself, and was always very earnest in working for their spiritual good. She left some years ago, and has since been doing a good deal of evangelistic work, for which she has a special gift. Her name is down on the preacher's plan, and she thus takes her turn with the other lay preachers,—the only woman among them, I believe. She has taught on a Norwegian station for a year or more. She planned to go back to that place this year, but Mrs. Edwards and I, seeing she was not well, urged her to stay here a while. She is already looking much better, and it is good to have her here. She has meetings—special prayer meetings—for the girls, in which some hitherto hard or indifferent ones have been softened. Then she is teaching the girls to cut and make their dresses. This teaching is very much needed.

Miss Esther B. Fowler, of Sholapur, India, writes from Mahableshwar :—

I remained at Sholapur two weeks after Mrs. Harding and Mr. and Mrs. Gates came up to the hills, trying to get the new dormitory finished, upon which we have been working so long. The heat was unusually great most of the time, being nearly one hundred degrees at my writing desk. The stones gave out, too, and the dormitory is still unfinished. It has been very slow work, though the main building is practically finished, and we had an opening day in February. One very interesting feature of the occasion was

the presence of a great many Brahmin women. One, the wife of a doctor, in the presence of her husband, gave a very good talk to the girls. At the close of the exercises the former pupils of the school planted a tree, and then I gave them and all the school a dinner in the new compound. They had a very happy time.

We have had a very delightful season here at the hills this year.

Miss Nugent went down to Wai rather early, as there was so much she felt she must do. She certainly has had her hands full closing up the Sholapur work and taking over that at Wai.

I am feeling much better than when I came up to the hills, and am getting quite ready to go back to the work again.

MEXICO

Miss Mary Dunning, of Parral, writes from Bocoyna, Mexico: —

Miss Prescott and I came up to Chihuahua to the annual meeting, and as Miss Meserve needed to go somewhere, and we were undecided where we would go, we concluded to come together here, for Miss Meserve could not go anywhere alone. She is doing nicely here, does not rise until after having her breakfast, and is careful not to overdo. The trip out here was very interesting, as it is much higher than Chihuahua. We wound in and out among the mountains, climbing here and there, so we had some delightful views. A little further on the railroad rises to nearly eight thousand feet. We may take a little excursion there before we go home. This is a very pretty little spot; the hills covered with pine trees are all about us, and the air is delightful.

We had a very pleasant annual meeting. It is so good to see the various missionaries. We send our thanks to the good friends for paving our way to Chihuahua. I did not intend to go, as Miss Prescott was delegate, but Dr. Eaton wrote us that we were both to be present. Every teacher was present but Miss Gleason. She was not very well, so Mrs. Howland came in her place.

We have had a very good school year. The kindergarten was never so large. There were some very lovely children. How I do wish they could always be so lovely. Many of them come from the wealthiest families, but in many of these families, money is the only thing that gives them any standing. We had a very pleasant closing. The kindergarten seems to be an opening wedge for the other departments of the school, for many come to it first and then go on, who would never think of coming

otherwise. We have been much surprised at the way Catholics have studied the Bible, and also gone to civic-religious exercises in the church; but they seem to enjoy it all very much, and it is a heaven that must show itself in time. One family among the "upper ten," that has two little boys in the kindergarten, lost a little girl of a year or so old. I went to see the mother, and had a very quiet, peaceful talk with her. Generally it is a dreadful experience to call upon any of them under such circumstances. They scream and faint and act like mad people, but this one did not, and no mention was made of the Virgin Mary or any saint, only of God. I remember so well my father saying to me, "Don't antagonize them by enlarging upon their mistakes or errors; just teach and live the Truth before them, they will see the difference themselves."

Miss Alice Gleason, of Guadalajara, writes from Jalisco, Mexico:—

If you have ever read any book about Mexico, you surely have read about Lake Chapala, and this spot is on the shore of the lake. It is beautiful, and if the water in the lake were clear and sparkling it would be like the Swiss lakes, for it is surrounded by mountains. The sunsets here are magnificent, with such vivid colors that one has to see them to believe them possible. When the school year closes this is the one place to which I flee, knowing that here I can get rested and refreshed if I can anywhere. The hotel is under American management, the cooking is American-Chinese, and most of the guests in the house are Americans. And, oh, there is such a lovely, big green lawn in front of the house—something that we do not see in Guadalajara.

The six months in school were most trying, and I hope will not have to be repeated. My Mexican teachers were a great help to me, and worked well. One of them, the best and most useful one I have, is to be married, and I have to go back to help her with her preparations, as she is to be married from the school. She marries a nice fellow who has just been graduated from the boys' school. I hear from Chicago that a young lady by the name of Miss Lora Smith, from Clay Centre, Neb., has been appointed to come to help me next year.

Under a later date Miss Gleason writes from Guadalajara:—

Vacation is passing too rapidly. After two weeks at Lake Chapala, and a quiet time here, I am feeling much better. Just what I am going to do after school opens I do not quite know, for it looks now as if I should have to handle the work of three people. Miss Crawford has gone, and I am left alone.

We are so crowded in our dormitories that I am very anxious to move to another house, if for no other reason. Big and little are crowded in together, and the beds are so close one can with difficulty pass between them. We have found a house that would be very nice for the school, and I would so like to move into it if we could rent it. I am much afraid, however, that the rent would be greater than we could pay, but it is so much better than this, and in so much better a situation, that I am looking at it longingly.

It seems now as if we were going to have a good school next year. This morning I received a card from a girl who wishes to return. She lives at the Niagara of Mexico, and as it is not very far from here, I am going to accept her invitation to spend a day there before school opens.

To-morrow afternoon the girls of my Sunday-school class and some others of about the same age, are coming to have a sewing bee. I am going to give them lemonade with a strawberry in each glass, and crackers, and they will have a lovely time. On Thursday afternoon the Dorcas Society meets here. They are not doing any work at present, and the meeting is more like a prayer meeting, but I want them to take up temperance or some such subject of study, if Mrs. Howland thinks it advisable.

MISSIONARY ITEMS

CHRISTIAN SENTIMENT IN JAPAN.—There are bright sides to every scene, and the sorrow of Osaka has called forth the Christian charity of the churches all over the country. Another incalculable blessing from the Osaka fire has been the removal from the heart of the city of a most infamous "licensed quarter," with which the city was cursed. This quarter was burned, and at once the leading Christians started a movement to prevent its being rebuilt. They planned to get ten thousand signatures to a petition to the governor; but the movement grew in momentum till they got a hundred thousand signatures, and the movement was crowned with success the other day when the governor signed an order for the removal of the offensive quarter. Japan is only beginning to learn the power of a Christian public sentiment.—*The Missionary*.

There have been other times when in one or a few portions of the world the church was confronted with a grave crisis, but never before has there

been such a world-wide synchronizing of crises. To-day throughout the entire Far East, in all the principal parts of the Near East, such as Turkey and Persia, in Southern Asia, in the East Indies, throughout the larger part of the African continent, and even in parts of Latin America, the Christian church faces nothing less than an acute and momentous crisis. This crisis can be met only by the sending out of a far larger number than are now forthcoming of thoroughly capable and well furnished missionaries.—*John R. Mott.*

THE MOTTOES OF A JAPANESE TEACHER

An extract from a letter written to Miss Annie Bradshaw, of Sendai, by a young man formerly a member of her Bible class, now a teacher of ethics in a boys' school in Japan:—

Since the time I had been in the University in Tokyo I have been endeavoring to follow two maxims which I had made myself, to control my every day's conducts. These are as next:—

The first one, "I am living in the light," and the second one, "I am living in the present."

The first means as following. I divided all the things in the world, both spiritual and material, into two classes. The one belongs to the dark side, and the other to the light side.

If one tends to meet, to hear, to tell, to see and to think of something always only on the dark side, his life shall be always constrained, painful and bitter, and it will make him always unpleasant and uneasy. But contrary, if one tends to meet, to hear, to tell, to see and to think of always only something on the light side, he will be always in the pleasant and happy state of his mind.

For example, when I am teaching my students in my class room, I might see sometimes some bad boys who will not hear my lectures earnestly. But my heart shall not be caught by these bad boys and shall be never indignant. I shall be always happy with the thought of that most of my students are eagerly hearing my lectures. This is the way to live in the light.

I have heard once a Japanese philosopher had fallen into the ditch and was badly wounded on his left arms. All his students lamented that he had lost one of his arms. But the philosopher said to them very cheerfully, "Happily my right is quite safe and I can hold my pen and write as ever." This philosopher was surely living in the light. He did not see anything on the dark side.

If your enemy have struck on your right cheek, turn your left and ready to be struck, and then you are living in the light. Suppose I am very poor and living miserably in a low, wretched house, how happy I feel to think I am quite free from the thief. Nay, the broken roof of my house will admit the beautiful autumn moonlight upon my bed! Once more, I see often many persons to this day who will think the others the enemies as soon as they met them for the first time. Poor fellows. I say, "Never see things on the dark side and always live in the light!" That is my first maxim.

The second—I am living in the present—means as following:—

All Japanese, except very few, are living for the future, sacrificing the present unconsciously. To-morrow and to-morrow, next year and next year, always dreaming of the future happiness, and suffering and struggling bitterly, bodily and spiritually, to-day of every day, until thus they will find themselves old and weary and die away all disappointedly.

These two maxims are my every day's teachers. I have been studying and making my character by the aid of the influence of these two since about four years ago, but my imperfect character makes me regret often, being dislocated away from this sphere. But I am endeavoring and going nearer and near toward them day by day.



MOTHERS AND THE CRADLE ROLL

BY MRS. J. H. LARRABEE

Let us shut our eyes for a minute that we may see a vision. Everywhere, all over our great Western country, and in the Christian homes across the Atlantic, there are cradles rocking—warm, soft little beds with blankets of white. We seem to hear a sweet, confused murmur of tender words and slumber songs. The baby heads are, many of them, flaxen-haired, and the dimpled hands tossed about are fair and white. They are our own little ones, the children of Christianity; and over them all is warm, flooding, life-giving sunshine, which is the smile of God.

But wait! The picture changes. Let us look far away into the East, with the sad, dreary surroundings of heathendom. And the babies are there—oh, so many of them! The touching, appealing little faces are of all shades of brown, yellow and black, with bright, dark, pathetic eyes. The cradles have vanished, and in their places are rude hammocks, hard mats, baskets at the mother's back. The dainty, cozy blankets have given way to dirty coverings. No echo of sweet songs is wafted to us from these baby beds; only an occasional whiff of incense as some heart-burdened mother kneels before a hideous idol. There is no "Now I lay me"; nothing beautiful but the universal mother love which falls wistfully upon the little dusky heads. No sunshine is there,—only the clouds and mists of heathenism rise between those little children and the love of God.

The link between the cradles of Christendom and heathenism is in the Eastern manger; and because of the child that lay there, all child life is to be blessed in every land of the world. But how is it to come about? And what part can the children have in the matter?

The answer to the first question is self evident. The light that shines from the Christ Child must be carried by those who have it, to the children who live under the clouds and mists of heathenism. The answer to the second question is largely in the hands of the Christian mothers.

The Cradle Roll offers its help to the mother. And the mother in her turn may help the Cradle Roll. It is the first pushing ajar of the door which opens into the unexplored life of service which is before all who love God. For this reason, let us not be indifferent, or forgetful, but rather see to it that all small children are enrolled as members, and have a mite box, that they may grow up into broad, practical, loving men and women. What can the mothers do to help the Cradle Roll? I feel sure that a child should never know when he began to be interested in missions, because we should begin to teach him as near the cradle as possible. We lay our little ones in bed at night and tell them again and again of "The little Lord Jesus asleep in the hay." We teach them to pray old prayers and new; then, as they beg for just one more kiss, just one more story, a golden opportunity is ours. We can tell them, from time to time, of the little children in India, China and Turkey, in the distant parts of our own land, who are as dear to the Lord as they; over whose beds He bends just as lovingly as over theirs, but who do not know him; whose parents even do not know him.

We would not shadow these young lives, especially at the twilight hour, by details of sorrow or pain, which they cannot alleviate; but we

may tell of the brave and loving ones who have gone to live among these children, teaching them, clothing them, nursing them, ministering to them just as Jesus would do if he were here.

How easy it is, then, to suggest to the little ones, already responsive—"Would not you, too, like to do something to help these little children?" And when the morning comes, the ways are countless which love can devise to set hands, feet and hearts to work.

How fond children are of adventure! Tell them of John Paton and his wonderful life, painting the picture so carefully that they will be interested less, if possible, in the adventures of the man than in the man himself; his delight in his work, his love for the very savages who thirsted for his blood. Or tell them of Livingstone—not only of his escape from the lion's jaw, from poisoned arrows, from butchery, and fever, time after time, but of his love for Africa and for her children; of his steadfast purpose to find or make a way by which the products of the poor black could find a market; of his hatred of the slave trade, and the publicity he gave to the dreadful deeds done in that dark continent; of the good faith he kept with the humblest of his followers, and the devotion with which they repaid him in death, guarding his sacred dust in ways that seem marvelous in the telling; tell how it rested at length in the abbey, where a nation felt honored by its presence.

As the children grow older, there is still work for the mothers to do. How the older children love to read, or to listen while others read! Select for them the freshest and most interesting books, leaflets or information from mission fields; point out on the map where these fields lie; find pictures for them of nations and their customs; tell them of any whom you know who are living and laboring there in the far-away land.

Does one ask, how we mothers may find time for all this? Are we not very conscientious in doing those things which we deem most important for our children? Certainly, where there is a will there is a way. The twilight hour is the mother's hour, if she will; and the long winter evenings can yield an hour or two. Sunday afternoon is a rich time, when scrapbooks, blocks, dissected maps and pencil can each help to illustrate book or story. Many other opportunities will come as a mother bears in mind the importance of holding high ideals before the impressionable minds of her children.

When interest and sympathy are aroused there will come the desire to help and to give. And there will come the mother's opportunity to teach the older children the duty and the joy and the real value of proportionate

and systematic giving—that is, the setting aside of a definite portion of what they earn, as they earn it.

And so in all these ways we mothers may help our children to become truly interested in the missionary work, and we shall help not only our children, but in so doing, we shall help the Cradle Roll of which they all should be members from the time their precious lives are given to us.

Dear mothers, shall we not consecrate to God,—

“Our lives’ whole sum,
And show by deeds we mean the words,
‘Thy Kingdom Come?’ ”



SOME EARLY MISSIONARY SOCIETIES

THE FEMALE CHARITABLE ASSOCIATION, SOUTHAMPTON, MASS.

This society was organized first in 1803 as the Female Charitable Association, tributary to the Hampshire County Society, “for the purposes of sending Bibles and other books of piety” to the far West—then Western New York and Ohio. In the first records is the following: “Relying on the guidance and blessing of the dear Immanuel, praying for the success of his kingdom, and humbly waiting on him for our reward, we mutually covenant together and subscribe our names.” Then follow the names of the over sixty charter members. My grandmother was the organizer of the society and was the first treasurer, having held the office for twenty-three years.

These godly women held a weekly prayer meeting to pray for missions and their children. It was with much self-denial on the part of many that they raised the cent a week, and some of the stories of how this was obtained are pathetic in the extreme. The society has probably contributed between \$5,000 and \$6,000 for missions since its first organization. Many missionaries and ministers have descended from these noble women. The society is now an auxiliary of the Hampshire County Branch of the Woman’s Board of Missions.

C. E.

FEMALE FOREIGN MISSIONARY ASSOCIATION, GREENWICH, CONN.

The first organized Woman's Society in the Second Congregational Church, Greenwich, Conn., of which there is any record, was the Female Foreign Missionary Association, which came into existence on April 5th, in the year 1815, shortly after the formation of the American Board.

Our present auxiliary has in its possession four books, two of which contain the records of this Foreign Missionary Association from 1815 to 1862, not one year in that long succession being omitted.

The first entry in Volume I is, naturally, the Constitution of the Female Foreign Missionary Association. The wording of this preamble reveals to us the early date at which the women of our church awoke to their foreign missionary duty. The plan of work was for each member to contribute fifty cents as an admission fee, after that one dollar annually, and to hold an annual meeting in the early summer.

The money received was paid over each year to the American Board, then in its infancy.

An interesting reminiscence in connection with the first thirty-four names of the early members, is the number of family names that have been perpetuated down through successive generations. Though some names are not found upon our present roll, twenty-five of these women have descendants who are members of our auxiliary to-day.

H. L. R.

ATKINSON ACADEMY SOCIETY FOR EDUCATING PIOUS YOUNG MEN FOR
THE GOSPEL MINISTRY

A quaint worn yellow paper, the Constitution, with seventeen articles and thirty-six signers, has no date. Facts connected with it place it in the early twenties of last century. Article six is a strong plea for "the millions of the human race perishing for lack of knowledge." Members paid fifty-two cents annually. Mrs. Mary Atwood, the mother of Harriet Newell, was one of the Haverhill members; three directors, two of them ministers, suggested and examined applicants for aid, and appropriated all moneys.

Article sixteen provides for an annual sermon before the Society. The traditional helping was unique, and I will speak of Benjamin Wyman Parker, because he returned to visit friends laden with years and honor won in the Hawaiian Mission. He boarded around, the women met together to make his clothes from cloth they had made at home. Wool

was carded, spun, and stockings knitted for him by the firelight as for their own sons.

The daughters of these women have long since passed on, but the granddaughters and their daughters rejoice in work accomplished, and wonder "Do they know?"

"Do they know" that while circumstances caused a lapse in organization for a time, the missionary spirit has been continuous and found representation in a second society "formed to raise funds for the American Board." The third missionary society, the present auxiliary to the W. B. M., was formed in January, 1874, and has always been remarkable for sustained interest.

S. E. P.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR OCTOBER

Since most of the auxiliaries will doubtless begin the study of the new text-book, *Western Women in Eastern Lands*, with the October meeting, this program is arranged to illustrate the first chapter of that book, "What Our Mothers Have Told Us."

As many of the leaders were at the Northfield Summer School and enjoyed the beautiful pageant there presented, it might be well to introduce the year's study by a description of this pageant. For accounts of it, see the *Congregationalist* for August 6th, the August LIFE AND LIGHT, and the *Record of Christian Work* for September.

The first paper or talk will naturally be along the line of the early organizations of women for foreign missionary work. For information see the two leaflets, *The Wise Hearted Women of the Olden Days* and *Pioneers of the Woman's Board of Missions*. (Price five cents each.) Other interesting material will be found in the September and October numbers of LIFE AND LIGHT, and in the revised *Historical Sketch of the Woman's Board*, price five cents.

Following this may come reminiscences of the formation of the Branch, with a sketch of its history, the missionaries first adopted, and other events of the early years of its life.

A third paper may deal with the history of the local organization, showing how it has developed into the present auxiliary or Woman's Association. If some missionary has gone out from the church, an account of her work will prove of deep personal interest, especially if the story deals with the early history of the American Board. The centennial

anniversary of that Board will be coincident with many of the October meetings, and a report of that great meeting may naturally close the afternoon program. Some societies are planning to celebrate this opening meeting with an old-fashioned supper to which the gentlemen are to be invited.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-third annual meeting of the Woman's Board of Missions will be held in Clinton Avenue Congregational Church, Brooklyn, N. Y., Wednesday and Thursday, November 9 and 10, 1910, with a delegates' meeting, Tuesday, November 8th.

The ladies of Brooklyn will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries of the Woman's Board or American Board.

All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the Hospitality Committee, Mrs. C. H. Terry, 540 Washington Avenue, Brooklyn, N. Y., before October 1st.

It is expected that the railroads will grant the usual reduced rates of a fare and three fifths.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18 to August 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Atkinson, Aux., 20; Keene, Court St. Ch., Aux. (to const. L. M.'s Mrs. W. O. Conrad and Mrs. Emma B. Nims), 50; Laconia, Aux., 50; Milford, Aux., 36.35; North Hampton, Aux., 38.40; Penacook, Aux., 45.62; Portsmouth, Aux., 85; Rochester, M. P. H., 10; Salmon Falls, Aux. (to const. L. M. Mrs. Henrietta Goodwin), 25, 360 37

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Berkshire, East, Aux., 10; Brattleboro, Centre Ch., Aux., 52.16; Burlington, College St. Ch., Aux., 10; Franklin, Aux., 2.55; Milton, Aux., 7; Newport, Aux., 9.70; Orleans, Aux., 26, Sunshine Cir., 4; Poultney, East, Aux., 3.60; Randolph Center, C.

E. Soc., 2; Wilmington, Aux., 10, 137 01

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Billerica, Aux., 5, Medford, Mystic Ch., Aux., 35; Reading, Aux., 51.25, 91 25
Boston.—L. P. L., 50 00
Cambridge.—Friends, through Mrs. E. C. Moore, 40 00
Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford, Bradford, Bradford Acad., Chr. Union, 10; Haverhill, Center Ch., S. S., 20.67, West Ch., Aux., 25; Newbury Aux., 10, 65 67
Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Danvers, Maple St. Ch., Aux., 89; Essex, Dau. of Cov., 5; Middleton, Willing Workers M. C., 8, 102 00
Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Green-

field, Buckland, Jr. S. S., 1; Greenfield, Aux., 2; Northfield, Northfield Sem., Y. W. C. A., 10; Shelburne, Aux., 5,	18 00
Hampshire Co. Branch. —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Southampton, Aux. (prev. contri. const. L. M. Mrs. F. S. Ewing).	
Norfolk and Pilgrim Branch. —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, C. E. Soc., 10; Easton, Aux., 23.25; Halifax, Jr. C. E. Soc., 50 cts.; Weymouth, South, Union Ch., Prim. Dept., S. S., 5,	38 75
North Middlesex Branch. —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Aux. 15.32; Pepperell, Aux., 40,	55 32
Old Colony Branch. —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 2 85; Attleboro, Aux., 100. Second Ch., 72; Attleboro Falls, Aux., 10.05. S. S., 5; Berkley, Aux., 3.50; Edgartown, S. S., 2; Fall River, Aux., 38, C. R. Dept., 22.82, Senior Willing Helpers, 90; Middleboro, Central Ch., S. S., 5, Sunshine Miss'y Girls, 10; Mattapoisett, S. S., 2; New Bedford, Trinitarian Ch., Miss'n Guild, 75, Bible School, C. R., 10, North Ch., S. S., 4.58; North Middleboro, Aux., 14.50, C. E. Soc., 10; West Wareham, Mrs. Julia R. Morse, 30,	507 30
Springfield. —South Ch.,	65 80
Springfield Branch. —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., The Arinsha, 11; Palmer, Second Ch., C. E. Soc., 5; Southwick, Aux. (25 of wh. to const. L. M. Mrs. W. B. Harding), 30; Springfield, Emmanuel Ch., Aux., 8, South Ch., Aux., 21.60,	75 60
Suffolk Branch. —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. In memoriam, E. S., 100; Auburndale, Margaret Trowbridge Merrill, 82 cts., Aux., 7 50, C. R., 3.50; Boston, Park St. Ch., Y. L. Guild, 51, Union Ch., Aux., 35; Brighton, Pro Christo Club, 8; Dorchester, Second Ch., Aux., 72.53; Everett, First Ch., Ladies' Miss. and Aid Soc., 91; Jr. C. E. Soc., 10; Hyde Park, Mrs. E. K. Spaulding, 10; Jamaica Plain, Boylston Ch., S. S., C. R., 8.24; Newton, Eliot Ch., Little Helpers, 8; Newton Highlands, Aux., 14.86; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 40.75; Waltham, C. R., 15.75; Wellesley Hills, Aux., 6,	483 25
Wellesley. —Wellesley College, Class of '97,	45 00
Worcester Co. Branch. —Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Ware, Aux. (150 of wh. to const. L. M's Mrs. N. Bacon, Mrs. P. R. Bridgeman, Mrs. E. Hunter, Mrs. N. R. Smith, Mrs. E. Washburn, Miss Mary Williams), 162.05; Westboro, Aux., 5; Whitinsville, Aux., 1,180.93, Extra-cent-a-day Band, 11.36,	1,359 34
Total,	2,997 28
LEGACY.	
New Bedford. —Hannah M. Stowe, by Gilbert N. Hall and Lyman B. Hall, Extrs., 2,430 90	

RHODE ISLAND.

Rhode Island Branch. —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Infant Dept., S. S., 14, Light Bearers, 30; Central Falls, Prim. Dept., S. S., 5, Senior M. C., 100; East Providence, Newman Ch., Helping Hand Soc. (to const. L. M. Miss Alice Sundberg), 25; Peacedale, Aux., 160; Providence, Free Evan. Ch., Jr. Dept., 5, C. E. Soc., 5, Pilgrim Ch., C. R., 13.25, Plymouth Ch., Aux., 19; Saylesville, S. S., 15; Tiverton, Aux. (Len. Off., 3.60), 14.10,	405 35
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CONNECTICUT.

Eastern Connecticut Branch. —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Norwich, First Ch., Aux. (prev. contri. const. L. M's Miss Susan C. Hyde, Mrs. Abbie Hale); Willimantic, Friend, Th. Off., 1, Miss Mary B. Palmer, 25 cts.,	1 25
Hartford Branch. —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 200; Enfield, Aux., 70; Hartford, Park Ch., 1; New Britain, First Ch., Y. W. F. M. S., 20,	291 00
New Haven Branch. —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Friend, 50; Income from invested funds, 28; Lakeville, Taconic School, Miss. Class, 20,	198 00
Total,	490 25

NEW YORK.

Friend, 50; Friends, through Miss Mary W. Riggs, 50,	100 00
Corbetsville. —Friend,	75 00
Total,	175 00

CALIFORNIA.

San Francisco. —Mrs. R. K. Ham,	5 00
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TURKEY.

Talas. —C. E. Soc.,	17 60
Van. —Mrs. Martha W. Reynolds,	1 00
Total,	18 60
Donations,	4,450 26
Buildings,	22 60
Specials,	116 00
Legacies,	2,430 90
Total,	\$7,019 76

TOTAL FROM OCT. 18, 1909 TO AUG. 18, 1910.

Donations,	83,123 64
Buildings,	11,893 30
Specials,	2,471 50
Legacies,	40,920 80
Total,	\$138,409 24

GIFTS FOR LEGACY EQUALIZATION FUND.

Massachusetts. —Friend,	250 00
New York. —Buffalo, Mrs. W. H. Crosby,	1,000 00
Total,	1,250 00

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CONCERNING THE SIVAS FIELD

BY NINA E. RICE

This year we have had in Sivas fifteen teachers, one each in Derende, Zara, Endires, Manjaluk and Divrik; two in Tocat and three in Gurun—twenty-five in all. These teachers have received at least one visit during the year. But since most are young, and all have difficult problems to solve, it is plain that they need more help than can be given in these occasional flying visits of one or two days. We are very grateful for Miss Fowle's appointment, and hope that she may remain after the two years of furlough for which she was appointed are past.

The enrollment of our Sivas schools has slightly increased over last year, and we have employed an additional primary teacher. We have been able to give free tuition and dinners to a few girls, who would otherwise be sent to the rug factories. In these Sivas factories, under bad physical and moral conditions, are three thousand girls, most of them of school age. Of those factory girls whom we have been able to receive into school, many have needed medical care before they were able to study. A few factory girls come on Sunday for reading and Bible lessons from one of our schoolgirls.

The increasing poverty in Sivas has constrained us to receive a large number of free pupils, but we find that those who are able are generally willing to pay. For our Market School we are able to obtain more suitable quarters the coming year, and we expect that the attendance will increase so that two teachers will be needed.

We have added a year to the high school course, and are this year graduating only three girls. Next year's class enrolls sixteen. Our senior teacher has gone to Smyrna to take a special course in music and pedagogy, but we hope that she will come back to us. Mrs. Partridge

has kindly given the seniors a new course on Methods of Bible Teaching, and to them and the primary teachers lectures on general methods. Our pastor has taught the Junior Bible lesson.

The Christian Endeavor Societies have been doing good work under the leadership of the younger high school teachers.

The sudden death of our new Greek teacher was a great blow, but the influence of her earnest, devoted life will not be lost. Besides her regular school work, she conducted a Sunday school for her pupils, and another class Sunday afternoons for Greek mothers and factory girls. A young girl from Talas unselfishly consented to postpone her own study and take up this much needed work when the first teacher died.

This year our boarding department has reached its highest enrollment,—thirty-six girls,—and we refused two more for lack of room. This must be our maximum attendance until we get a new building with sunny school rooms, good bathing and sleeping accommodations and ample playgrounds. We shall try to do this as soon as the boys' school is assured.

MEDICAL WORK IN LINTSINGCHOU

BY DR. SUSAN B. TALLMAN

While our medical work is counted as woman's work, being supported by the Woman's Board of the Pacific, our patients are more than fifty-five per cent of them men and boys, in the dispensary work. In the hospital, to which patients have been admitted for nearly seven months, we find that out of fifty-seven patients who have been registered, forty-four were men and boys, and only thirteen women and girls. In the dispensary since the first of January, nearly six months, there have been more than two thousand four hundred treatments given to over nine hundred individuals. This makes no account of treatments given those of our schools or station classes.

Of the sixty-one operations performed since the first of January, a large per cent have been eye operations. One man, who now is almost ready to be discharged from the hospital, came to us with "granulated lids" of long standing. He is a baker by trade, but for two years has been out of work. The family have been reduced almost to beggary. We hope now that this man will again be able to support his family.

Poverty is such an enemy in our efforts to overcome disease. How can indigestion be cured when the only food a patient has is half-cooked millet

mush? There are in the hospital now three boys with tuberculosis of the bones of the foot. Only one is able to afford anything like suitable food, and on nourishing food depends half the battle. One has been operated on and is doing well, and one awaits amputation, when he has been sufficiently built up to bear the operation. It is gifts from friends at home that make it possible for them to have the cod liver oil and milk and eggs they need. We have just sent home a young man for whom we could do nothing. He had been brought on a wheelbarrow for twenty-three miles, his father pushing the barrow and his mother pulling on a rope fastened in front. They begged us to cure him, saying, "He is our only son, and we are old." They were with us two weeks, and twice we removed more than five gallons of fluid from the patient's abdominal cavity; but this served only to help us in our diagnosis, and each time to make him a little more comfortable. They had so little money that they pawned their wheelbarrow for enough money to buy eight pounds of wheat flour. When this was gone we helped them to the extent of nearly five cents a day.

Some of the other patients under our care are a soldier recovering from the effects of a beating of two thousand strokes; a little boy, who was badly burned by the overturning of a kerosene lamp; a young man shot in the thigh by the explosion of a funeral gun; a scholarly old man with stricture of the esophagus, and a young farmer with a very violent infection of his hand and arm, gotten from skinning a cow that had died of some contagious disease. These are a few of the many cases which have come under our care.

A FAREWELL WORD FROM MISS JONES

I am in the country—no use to tell you where, for I know that these names are Greek to you, but it is ninety *li* south of Pao-ting-fu. I have been in this vicinity for ten days, and in two more I shall go home. I have been out twenty days so far this trip; spent ten days in a village ninety *li* still farther south of here. I started out the eighteenth of February, and shall be so glad to get home. Twenty days is quite long enough to tour at one time, and but for the hard distant road I have to travel I would not stay more than ten days at a time.

I do hope Miss Phelps will take to country carts better than I have. I am so glad to hear she is coming. You will have heard that I must go

home to help care for my mother. Miss Chapin will come down from Tung-chou to take over temporarily the work of the Woman's Board in Pao-ting-fu. With what joy will Miss Phelps be hailed by this very much "put-to-for-workers" mission! I am sorry not to stay the coming year as I had planned, but it was not my own decision, this going home. There was no choice for me. I have told the people here about Miss Phelps, and they wish to know her name, so I make a guess at it and call her Fei Chiao shih, which will do until she comes. They are very much interested in her and what she will be like, and will they address her as "pastor" since she is ordained, or will they call her "teacher" as they do me. I told them they would probably say "teacher," as that was the title given to all the single ladies, but that she was a pastor just the same. I can hardly take it in that there is actually at this minute some one appointed to take over this trying, yet precious work.

The primary school has enrolled over forty, mostly girls. At first there were two teachers, but later the number of day pupils, who number nearly one half, were divided and put into a room in another yard with the young woman who is with me here as teacher. One has to manage all sorts of ways to make such teachers as one has meet all the needs, or as many as possible.

I came home yesterday evening more dead than alive, traveling all the thirty miles in a blinding dust storm. The day of rest and freedom from dusty air, and good Mrs. Perkin's little pills, have done much for me. I am well enough now to know how far from well I am still, but I hope to be able to start on a "tour of the churches" with Miss Chapin.

Mrs. Wang is working in the South Suburb as usual. I made some calls with her a month and a half ago. Her work is hard, for the places she visits are so indifferent, but she is quite tactful and very patient, and keeps going in spite of their indifference. The people are "gospel hardened," only not quite so hard as one finds them in the United States. She often says, "They do not care to see me, but I can't bear to cast them off, for they are so in need of the Truth."

Mrs. Lang is a very useful person in her way, and that way is in teaching the very ignorant and superstitious, the very raw heathen. She did not accept the gospel until she was nearly forty, and has been through about all the different faiths and superstitions on the list, so that when she meets people who still believe in them she knows how to sympathize with them.

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VACATION DAYS AT OCHILESO

BY EMMA C. REDICK

There has already been a month of vacation but I scarcely know where the time has gone. Mr. and Mrs. Stover have been with us some time, but they will leave this week for Bailundu. We do not think the Portuguese will try to interfere with any of the missionaries again. They are quite friendly now and our work goes on peaceably everywhere.

I am looking to-day for Miss Stimpson and Miss Arnott from Kaman-dongo. They will probably stay about a week here and then I shall go with them to Gamba for a month's visit. We shall stop at two of our out-stations on the way and also visit some falls that are reported to be very fine. Perhaps Mrs. Woodside will go with us to the falls, where we shall camp a day or two. Yesterday Mr. and Mrs. Woodside, Mrs. Stover and I went on an excursion to the various falls and interesting works near here along our little Kinni River. We took a look at the hot pond, beyond which the vegetation is so tropical in places. We struggled through a swampy place and high grass to the nook where the maiden-hair fern grows so luxuriantly. Clumps of it look as though they had been arranged purposely in a rockery. We stood a long

time in a ferny grove surrounded by tall wild date palms, and another kind of tall tree, many of them twined with vines of various kinds. These places never lose their charm and interest for us. When we reached the lower falls, we crossed to the other side. The water had already gone down considerably, but I felt a little shaky as I crossed on the stones over the rapids with Mr. Woodside's help. Mrs. Woodside crossed the dangerous part in a tepoia, and Mrs. Stover, afraid even of the tepoia, had the boys make a chair with their hands and crossed that way. By the side of another series of falls or steps of the incrustations, we sat in the shade and ate some oranges we had brought along. Then we returned on the same side, Mrs. Stover in the tepoia, as she is not used to these tramps. The sun was pretty hot by that time. It was half-past eleven when we reached our houses.

A great many of the station men and boys have gone to the interior to trade. A large caravan left Saturday with a crowd from Uhenge, one of our out-stations. They will be gone about two months. One small company that went some time ago to the Kuanva to dig the rubber plant has already returned with not a great deal to show for their month's work. Others went first to the oil district two weeks away, and are taking or sending oil into the rubber country. The late caravan has taken several oxen which they will kill later on and cut up to sell for rubber. Cloth is the principal thing they use in trading, but they can trade well with corn meal. Rubber is a good price now, and the whole country nearly is on the march to the rubber country.

Sunday evening one of the men, who had not left on Saturday with the others, said he would go next day and overtake the others. He said if they went to the same district where he had been before, they would find the people glad to hear the "Words," and any way they would find people ready to listen to them when they read and explained, and asked for the prayers of those who remained behind that the caravan might travel in harmony, ready to listen to the elders, and that he who knew the language of the people to whom they were going might always be willing to read and talk to the people when they were camped near villages, no matter if he were tired, and that he might not be impatient with the other boys because they had not learned the language too. This last caravan takes away a number of the choir boys, but there are still some who help with the singing and can sing something special if we want it. I am the organist now since Mrs. Neipp left, and it gives me an incentive to practice. One of the boys had urged me to teach him to play the organ, and at last I began

with him. He enjoys it and is learning quickly, but just now his house building takes most of his time. He began to-day to help me in the house, for my little boy Isaiya has gone to the Gangellas with his brother, and there will be extra work when the ladies come and I get ready to go with them. He is making a cake now, under my direction, for to-morrow evening, when I shall have all the missionaries here for tea, before the Stovers leave. Mr. Gammon, of the English Mission, is visiting here for a few days. He escorted his sister and Miss Hartly to Bailundu, where they met the Neipps from here, and would all go on to England together. The Neipps have been gone two weeks. Their nice house looks very lonely.

We are all well at present and enjoying the rest and quiet after the strenuous work of the past months.

OUR WORKERS AT FEN CHOU FU

BY MRS. PERCY T. WATSON

Miss Heebner has been here, and we often go out to the Woman's Compound to plan for the work we hope soon to see started there. It is such a fine place for the girls who will come, and we are so glad they will not be crowded into such narrow quarters as necessity has forced upon the boys.

The people here often inquired about their "Fen Chou-fu Chiao Shih," and the day before Miss Chaney and Mrs. Williams started, the leader told the people, gathered at prayers, about their sailing, and prayers were offered for them that day and the day they left America.

The women still come in numbers to church Sundays and several groups visit us every week—curious to see foreign women and foreign things. The women here, though so pitifully ignorant and idle, are of really good material, and independent too for Chinese women. Mrs. Corbin does not mind going out upon the street here as she did in Taiku, for she says so many more Chinese women are to be seen outside here than there.

Strangely enough, Dr. Watson continues to have more women applicants for treatment than men, though some such sad cases have been sent who wanted medicine but refused to see a man physician. But medicine can do them no good and their sufferings are terrible. At least one such woman died.

We have been interested in the case of the magistrate's wife, who last spring refused to see the doctor. Finally, however, the magistrate called and requested a personal visit. The room was fitted up tastefully, the kang was hung with curtains, and the air was fragrant with lilies and other flowers. The woman is well, they report, though the doctor thinks not, for an operation on her neck should have been performed. This magistrate, like other officials, has been very friendly to the foreigners and recently sent us a gift to the hospital, several large bottles of French and Italian wines, whiskey and wintergreen. The chief of police sent ten dollars.

I said that Miss Heebner had been here, but she is here as a sort of base of operations while making trips to some of the villages and out-stations. Her first trip was to Lin Lin Chen, three days away over rough, steep roads, impassable for carts, so that litters and donkeys are employed. Miss Heebner is the first foreign woman who has ever been seen there, but some work has been accomplished, and we want very much to station a suitable Bible woman in the place. Mrs. Lu has been suggested, and I think her courage and spirit warrant the choice. Her husband is a business man in Manchuria and has violently opposed his wife's adoption of Christianity. Recently he wrote her that she was cut off entirely unless she gave up her belief, and at the same time instructed the bank not to let her draw on the money he had placed there to her credit. Such a situation would be hard for an American woman, but for a Chinese woman with no resources for earning money it is vastly worse. However, she bravely faces it, and even hopes that if her husband comes home to see for himself he may be changed. She is to go to Peking for Bible work this winter, as is also Mrs. Ho, the large woman with a loud laugh and a loud voice, who is never rebuffed by anything. She is a good worker, and especially so for such work as touring or managing work in new places.

Mr. Pye is at Tung-chou now, studying, and you can imagine how much we miss him. Yet perhaps even we do not feel it so keenly as do the people and the work here. Mr. Pye's hold upon everyone in the church, as well as upon outsiders, is remarkable. Perhaps you will be interested also to know that before he left for Tung-chou he passed the examinations for the second year's language study, though he lacked three months of having been here two years, and has had every department of work to direct. Mr. Pye has now passed more examinations than any other member of our mission except Miss Heebner, who leads us all.

THE KOBE EVANGELISTIC SCHOOL

BY GERTRUDE COZAD

We have just graduated a class of two women; the number is small, but they are women of such quality that we wish we had at least ten like them to put into the work. One of them, Honda San, has had special training for work along social settlement lines. She is a trained nurse, and has had a position under government appointment as supervisor of the work of physical examination of women, a difficult and responsible position. She has also had six years of study and work in Mr. Tomioka's School for Workers along social reform lines and in his Reform School for Boys. In addition to that, her three years of work and training in our school have fitted her well for going to Miss Adams' Settlement Work, Hanabatake, to have charge of the Day Nursery and the work in the homes of the submerged classes that may grow out of it.

The other graduate, Mrs. Okamoto, belongs to a prominent Christian family in Tottori. She is a woman of home culture and of ripe experience. She cared for her husband during many years of invalidism, and when he died she arranged for her children with various relatives, and came to our school, where she has shown herself to be a most delightful student, with real thinking powers and a tactful, zealous worker. There are many places we want to send her, but probably she will be employed by the Japanese Woman's Missionary Society to work in Hiroshimain, where the church is now aided by the general missionary society. It is hoped, however, that it will soon be strong enough to become independent. The church will pay half her salary.

We had a pleasant commencement day; our rooms full, cake and a cool fruit drink served after it, and people staying for a social half hour. Then came the alumnae meeting in our home parlor; and school and alumnae and faculty had supper together at the dormitory.

The relations between the Woman's Missionary Society and our school are very happy, and I rejoice in it. They give a farewell reception to our graduates every year. As usual, we invited Zako Ai San, that dear paralytic girl, to be with us for a couple of days and enjoy the commencement good times and the Woman's Missionary Society reception, which was held in the chapel of Kobe church, our old school building. It is always a pleasure to her to have this annual outing, and a benefit to our women, for her faith and spirit are so beautiful. She gave a good talk

at the reception. Fifteen years of shut-in life have left her with no sense of time, and there is no limit to the things she wants to tell about her experiences in leading people to Christ through correspondence. She is a living force in scores of homes where sickness, blindness, sorrow and sin have dwelt.

Such good reports come to us from the five women whom we graduated last year. Fukunaga San, sent by the Woman's Missionary Society to Seoul, has had a great year of work. She reached many scores of women, teaching them in their homes, and many have become Christians.

Takagi San has been acting as matron and Bible teacher in the Matsuyama Girls' School.

Seko San has had a year of patient, trying seed sowing in a church without a resident pastor in the mountain region near Kyoto, and the last letter told of special meetings and the conversion of seventeen people. They are solid, responsible people of the town, so her heart is strengthened for another year of work. Kuroda San is the much respected and beloved Bible woman in the church I belong to in Kobe, Tamon Church. Kolayashi San, the baby of her class, whose settlement was quite a problem on account of her youth, has had a splendid year of growth and efficient work under Mrs. Ninounya, one of our early graduates, now wife of a pastor in Osaka. More than a hundred have joined the church there during the year.

Our second year class of eight women are out for five months' work in the churches. Literally they went forth with weeping, bearing the precious seed, and already the times of rejoicing have come. They have found there were no such terrible ogres besetting the paths of untried workers, and write of kindly receptions and an abundance of work commanding their interest and zeal.

I cannot write of the work they are all doing, but two of them went to Miyazaki, a two days' journey. One of them had never been away from her home in Kobe. I think they thought it was rather cruel to send such inexperienced girls to such a distance; and they went not so much because the work called them as because they were sent. But now it is the work itself that will call them. They found seven "Sunday Schools," which had been started by Mr. and Mrs. Olds. It would have been necessary to close these schools if our girls had not gone to them. They are held usually about dusk in and about Miyazaki on Sunday, and one every day except Monday, the rest day. The numbers have doubled, being now about five hundred, and there are no end of opportunities for personal

work arising from the Sunday schools. Besides that, they have the entrance, through the introduction of Mrs. Clark and Mrs. Olds, to all the better homes of the city; the wives of lawyers, doctors, officials making them welcome. They live in the Home for High School Girls which Mrs. Clark has, thus coming in contact with the twenty girls to whom they teach the Bible and English daily. There are several other meetings each week for which they have much responsibility, and they are having a valuable experience in helping Mrs. Clark to establish and conduct a temperance and social reform society. They are both of them working too hard, and I feel anxious for them. One of them is getting tired, and writes: "I do not know what is the matter with me, but I feel as if there was only one thing in the world I want, just one sight of my dear old father's face." I wish she could have seen that dear old father's face as I talked to him about her work. He is one of our early Christians in the Tamon Church. His face looks as I think Moses' face looked when he came down from the mountain with the light that comes after a time alone with God. This girl feels the call of the work so strongly that she has consented to stay for another year during the absence of Mr. and Mrs. Olds. She is so young we crave the experience and development such a year will give her, and gladly consent to her staying.

A MESSAGE FROM THE MEDITERRANEAN

BY ELIZABETH S. WEBB

Yes, I am actually off for a month's holiday. Some way we seem to have been kept just about as busy since school closed as before. You know we have taken our forty orphans to a vineyard about three miles from Adana. Everything there is beautifully green, and we lead a very simple life. We all sleep out of doors, on the porches and on platforms built for the purpose. Miss Kyrisbides and I have our iron bedsteads on the roof. Below there is a room where the girls keep their bundles of clothing, we our stores of food, and where the older girls dress. Then there is a little place about six feet square for cooking, and another place about the same size where our servants keep their things. At the back of the house we have curtained off a corner for a bathroom for the girls. For dining room, sitting room, reception room and the rest we have all out doors. Our general dining room and living room is under a large kharnoob tree ("husks that the swine did eat"); but you can have an apricot or fig tree if you prefer.

I am thinking of them in their service this Sunday morning. We have our baby organ, and every Sunday morning nearly two hundred gather for Sunday school. We invite only children and women, for we ladies have to conduct the service. They all seem to enjoy it, and I am sure I have enjoyed it also.

We have just left Rhodes, and shall be in Smyrna to-morrow morning, D. V. Some time this afternoon I suppose we shall pass Patmos. I have been reading some of John's vision this morning, and trying to imagine that wonderful Sunday morning.

I am to have a whole month's vacation. How lovely it will be to meet so many friends. I am to be at Mrs. Marden's at Gedik Pasha, and later shall go to Bardizag. Mrs. Lucy Morley Marden is to be there also. Then how good it will be to see all those friends from America!

Miss Peck is spending the summer in Naneroon, alone, so far as foreign associates are concerned, with the thought of having better opportunity for Turkish. She has rented the Christie house for the summer, and has two Greek girls, who speak Turkish, as companions. Three of our Armenian teachers are close by. She wanted to spend part of the summer with the children at the vineyard, so that I might have a longer vacation, but that did not seem at all wise to me.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUGUST 10, 1910

COLORADO	\$265 80
ILLINOIS	960 88
INDIANA	12 25
IOWA	1,216 08
KANSAS	176 42
MICHIGAN	372 20
MISSOURI	137 91
MONTANA	3 10
NEBRASKA	116 27
OHIO	470 87
OKLAHOMA	5 34
SOUTH DAKOTA	290 45
WISCONSIN	379 32
CALIFORNIA	5 00
MAINE	1 00
PENNSYLVANIA	230 00
TEXAS	20 00
WASHINGTON	11 00
TURKEY	30 20
CHINA	150 00
MISCELLANEOUS	366 75
Receipts for the month	\$5,238 84

Previously acknowledged	\$48,182 78
Total since October, 1909	\$53,421 62

FOR DIMS AND DEBT.

Receipts for the month	\$3,210 47
Previously acknowledged	18,344 00
Total since October, 1909	\$21,554 47

BUILDING FUND.

Receipts for the month	\$975 00
Previously acknowledged	9,710 75
Total since October, 1909	\$10,685 75

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month	\$1 00
Previously acknowledged	2,184 67
Total since October, 1909	\$2,185 67

MISS FLORA STARR, Asst. Treas.

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